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THE CLERGY
AND THEIR DUTIES.



FOUR LECTURES
ON THE
CLERGY AND THEIR DUTIES,
ADDRESSED TO THE
UNATTACHED STUDENTS OF THE
UNIVERSITY OF OXFORD,
BY THE RIGHT REVEREND THE
BISHOP SUFFRAGAN OF NOTTINGHAM, D.D.

Oxford and London :
JAMES PARKER AND CO.

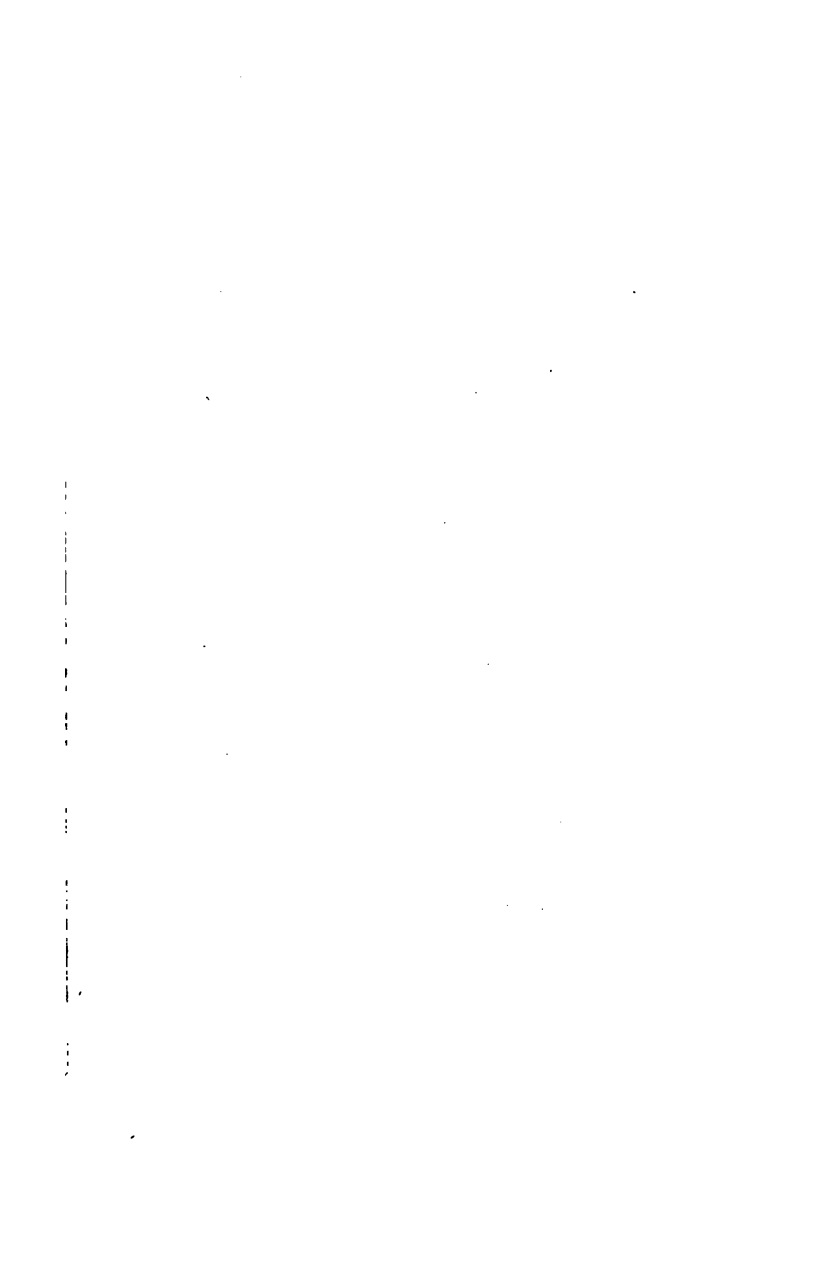
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ADVERTISEMENT.

IN allowing, at the earnest request of those to whom they were delivered, the publication of the following Lectures, the Author respectfully expresses his regret that the pressing duties laid upon him preclude his preparation of them for the press. Much that was delivered extempore is necessarily omitted, and no one is more conscious than himself of the imperfect way in which what remains has been expressed in his manuscript.



LECTURES ON THE MINISTERIAL OFFICE.



LECTURE I.

IN opening a course of Lectures to the unattached Students of this University, I desire to establish a perfect frankness of communication between my auditors and myself. I conceive that, among the large and important number to which these Students have now attained, there may probably be many who will take an interest, more or less direct, in the subject of clerical life, of clerical duties, and of the clerical order. Some of these may have it in contemplation to seek admission hereafter themselves to the sacred ministry; but whether this be so or not, I am anxious that the Students should feel that their position in the University is watched with interest by many, and that if there be among them those whose bent is towards that science which was once considered the mother and mistress of all sciences, THEOLOGY, they may know that among the Fathers of the Church of England, there is one (who believes himself to be but a type of many more), who would fain lend them a helping hand in realizing not only the principles, but also the practices and duties of that sacred calling, whereon, more than on any profession

that can be named, the shadow of the great Mediator rests.

In the Lectures to which these remarks are introductory, there are two things, old-fashioned ideas though they be, that I shall assume as true throughout the course: 1. That the Bible is the word of God, revealed for the instruction and benefit of the whole human race; 2. That the National Church is a sound branch of that "Holy Catholic Church, the Communion of Saints," which is spoken of as an object of belief in the Apostles' Creed. If either of these assumptions are more than some of you are prepared to admit, I shall be quite ready to enter upon the discussion of them personally, in private conversation, after the Lecture of the day is concluded.

Taking, however, these as truths, I do not mean to arrogate to the clergy in their own individuality any higher right of access to God than to any other who is in covenant with the Father through the Person of the Son in the grace of the Holy Spirit; but I repeat that the shadow, (perhaps I ought rather to say the light?) of the great Mediator Jesus Christ rests more upon the class of the ordained ministry than on any less sacred profession, because the most prominent among their duties is to protest against sin on behalf of God, and to stand officially in Christ's Name and power between the sinner, whose soul is endangered, and God, whose anger is justly aroused against him. .

You are no doubt all aware that there is a class of *devout believers* in the fact of a Revelation, who are

yet directly opposed to this view: I mean the Society of Friends (vulgarly called Quakers); but there is a single expression of our Lord in the Gospel of St. Luke^a which seems to me emphatically to overthrow the whole of their theory, and to establish the principle whereon the Church-Idea is based:—"Go Thou," said our Lord to one whom He had called to follow Him, "and preach the kingdom of God."

Now in this pregnant sentence I read a fourfold idea, viz. :—

- I. That there was a *kingdom of God* to be preached.
- II. That that kingdom was something *apart from the kingdoms and governments of earth.*
- III. That there were certain *persons* called, and to be called thereafter, to *preach that kingdom*, and
- IV. That there was a far larger class of persons who were to be *grafted into membership with it by their acceptance of its teaching.*

Without going into a demonstration of the truth of these four positions, it may suffice to call your attention to our Lord's later words, "I appoint unto you a kingdom as the Father hath appointed unto Me^b;" and to remind you that He pledged His perpetual Presence with those whom He thus commissioned "unto the end of the world^c."

And if you look to the history of the Acts of the Apostles, and trace therein the gradual development of the infant Church, or kingdom, under the head-

^a ix. 60.

^b St. Luke xxii. 29.

^c St. Matt. xxviii. 20, &c.

ship of Christ, you will find it (I conceive) simply impossible to resist the conclusion which all the Epistles of Apostolic writers in the New Testament enforce, that there were *always* “in the Church certain prophets and teachers^d” whose special duty it was to preach this kingdom; and certain others, in all places, to whom it was to be preached, and by whose admission into its boundaries that kingdom was to be gradually extended.

Assuming that this is enough to prove that it was the duty of the minority to teach, and of the majority to learn; and that thus through teaching and learning, and the formal admission of the learners to membership, the kingdom was to *grow*, we are thus led to believe that that commission to teach which we now express by the words Ordination, or Holy Orders, was really not only in accordance with the Divine will, but actually of Divine institution*.

Suffer me to read an extract from the writings of a distinguished lay-member of this University bearing on this question:—

“Not only was a scheme of government instituted in the Christian society, but the government was actually instituted in the persons of the governours, and the society itself was only instituted in its government. It was thus virtually, rather than literally, instituted, at the time when our Redeemer, before His Ascension, gave the Baptismal Charter. By including in the matter of His injunction, ‘All things

^d See Acts xiii. 1.

* For a complete defence of Holy Orders in the Church of England, see a Book by T. I. Bailey, B.A., C.C.C., C., 1 vol. small 8vo., published by J. Parker, Oxford and London, 1871.

whatsoever' He had 'previously commanded,' during His ministry on earth, to His Apostles, He supplied a code of laws; and by committing to certain selected persons the power to administer an initiatory rite of spiritual grace, and to teach in His Name until the end of the world, He formally established that body as a government over the future society, which was to receive its organization from their hands, upon the double basis of the code and of the rites which He had given. So that nothing can be more distinctly before us than the origin, at least, of governing power in the Church. Our Lord called together for the solemn occasion, not all those who believed in Him^g; not the hundred and twenty who afterwards were gathered together in an upper room^h; not the five-hundredⁱ brethren, to whom, however, He had recently been pleased to give ocular assurance of His resurrection; but simply the eleven Apostles, whom He intended to constitute the depositaries of absolute spiritual power. The limitation is rendered more remarkable by the circumstance that other parts of this closing address reported by St. Mark, are not restricted to the Apostles; those, namely, which relate to personal salvation, and to miraculous gifts, which, as we know, were by no means confined to the ordinary ministry^j. 'He that *believeth* and is baptized, shall be saved. . . . And these signs shall follow *them that believe*; in My Name shall they cast out devils,' &c. Thus it is made yet more glaringly manifest that the *commission* was given to *the Apostles*, and not to Christians at large^k."

These thoughtful words shew the intention of the Founder of God's kingdom on earth, I. To limit His authority in the visible Church to His Apostles and their successors as its visible presidents and guides.

^g St. Matt. xxviii. 19, 20. ^h Acts i. 2-13. ⁱ Acts i. 13. ^j 1 Cor. xv. 6. ^k St. Mark xvi. 16, 17. ^l "Church Principles considered in their Results," Gladstone, pp. 200, 201.

II. To appoint to them a special mode of initiation into that Church. III. To ensure a perpetual succession throughout all ages, who should have a claim upon Christ's own spiritual Presence until the end of time; and IV. To guarantee the gifts of the Holy Ghost, and of personal salvation, to all *true believers* in His NAME! The *authority* was given to the rulers, the *gifts* assured alike to the rulers and the ruled.

Now observe what the same writer says of the use of those gifts in the Church of the nation in this nineteenth century:—

“We follow the institution, which, existing in this country for sixteen hundred years or more, was founded among us by missionaries undoubtedly apostolical; which has kept unmutated among us the Divine Word; which has handed down the performance of its offices by uninterrupted succession from man to man through a line of bishops; which has given us the primitive creeds of the Church *as limits of its interpretation of Scripture*; which has, with whatever human admixtures of corruption, testified to the truth, and wrought righteousness among the people; which has, with whatever doctrinal abuse, never forsaken those great Scriptural positions which are brought out in her ancient symbols; and which, therefore, coming to us in the first instance with clear and sufficient marks of the Christian Church upon her, has never at any time so far degenerated as to lose those marks, as to abandon those truths and those sacraments which are appointed for the salvation of the soul. And we still bear strong, even if unconscious, testimony to her claims in her familiar appellation, *the Church of ENGLAND*’.”

If, then, the true position of our Church, as a branch

¹ “*Church Principles considered in their Results*,” Gladstone, pp. 290, 291.

of the Church Universal, is that of a body corporate with officers duly appointed, sacraments to be administered, and personal duties to be fulfilled by every member of the body, we may devote a brief space to consider the form that any branch of the Church Catholic would naturally assume, in making aggression upon that world which it is to subdue to the kingdom of God.

I have already pointed out that our Lord's own words indicate a difference between *His* kingdom, and the kingdoms *of this world*. St. Paul, as you know, speaks of a *πολιτευμα*, a right of citizenship in this kingdom^m. Is it, therefore, to be regarded as a political institution, calculated to interfere with the polity of the nations to which it is to be introduced? so far from this, that we have the express direction of our Head to the contrary! "My kingdom is not of this world." "The powers *that be* (whether Church powers, or believing powers, or even heathen powers,) are ordained of God." These and similar words shew clearly that the kingdom in which the clergy are called to minister, was never designed by its Founder to be at variance with the political institutions of any land where it might be introduced. A despotism, an oligarchy, a republic, might receive it and remain unchanged. We behold it at this day exercising its hallowing influences in despotic Russia, in republican America, in constitutional England; and in these, and every country where it is received, we find invariably that the most consistent Christian is the most loyal citizen, whatever may be the form

^m Philipp. iii. 20.

of government under which he exercises his Christian franchise. It is the stone cut out from the mountain which fills the earth. It is the great Fifth monarchy which rules over the hearts and wills of all. It is the dominion of the King of kings, recognising beneath its spiritual suzerainty all the subordinate material commonwealths that it finds in existence.

But are we to suppose that, because it does not revolutionize governments, it is, therefore, useless and inoperative? Far from it: This is the mistake so many make—confusing Church polity with national policy! It is effective for good upon the moral and spiritual condition of all; but, on principle, it abstains from interference with the material constitution, or the internal policy, of any kingdom whatever.

If we trace its aggression upon our own land, we shall be able to see more clearly the kind of influence it exercises.

Read, then, the scanty records of its introduction into Britain. Though the researches of a Burgess, a Soames, and a Lewin have still left us uncertain whether St. Paul ever trod our shores, we have sufficient evidence that the kingdom of God was preached in Britain in Apostolic times. What was the form it assumed? Wordsworth (the poet) has written in graceful lines:—

“Wandering through the west
Did holy Paul awhile in Britain dwell,
And call the fountain forth by miracle,
And with dread signs the nascent stream invest”?

= “*Ecclesiastical Sketches.*”

and has also alluded to

“Arimathean Joseph’s wattled cells”

as the precursors of Glastonbury Abbey^o; but whatever amount of truth may dwell in these and other legends that are connected with apostolic names in Britain, it is certain that the shape the Church assumed on its introduction here, was neither territorial, nor congregational, but *missionary*.

And as with us, so with other peoples who have been gradually evangelized. The principles and the method are as applicable to New Zealand in the nineteenth, as to Britain in the first century! For there are three phases through which every branch of the Church *must* naturally pass before it becomes permanently national. The first preachers come as missionaries—apostles (though not always invested with apostolic rank), bearing the glad tidings of salvation by Jesus Christ. When these missionaries are blest with success, they plant themselves or their representatives in the most favourable localities, to gather disciples around them. These, as they increase in number, form themselves into *congregations*; and ere long the incipient community ceases to be missionary, and becomes settled as *congregational*. This is the second stage Church life assumes. If you read Soames’s History of the Anglo-Saxon Church,

^o “The Greek *Menology* asserts that *Aristobulus*, saluted in the Epistle to the Romans, being one of the seventy disciples, was ordained by S. Paul Bishop of the Britons; among whom, after much persecution, he established a Church.”—*Soames* (Introduction), p. 22.

you will see how it fluctuated through various stages of success and depression in this land, until at last it became located in various kingdoms of the Saxon Heptarchy (*so* commonly, but erroneously, termed), and exercised no mean influence in bringing the divided kingdoms into unison, and helping to form the nations into one; when it was ultimately acknowledged as *territorial*, and became co-extensive, in its own pre-existent unity, with the nation that it had reclaimed from paganism!

Now to these three phases of Church life there are certain methods of existence which suitably correspond. The missionary stage calls out *individualism*. It exacts from each one great personal exertion: and he is not worthy to be a missionary who is not willing to forsake all, and deny himself, to take up the cross and preach Christ. But as he progresses with success in his work, and (whether alone, or with subordinate aid,) forms the missionary Church he has been privileged to gather together into *congregations*, the principle of *association* becomes not only suitable but necessary. Hence the *collegiate system* comes into play, and the varied congregational pastors require some centre upon which to fall back for aid and support, and whence their own energies may be recruited and supplemented by the help of others sent out to aid them and strengthen their hands. This phase of Church life (imperfectly represented in modern times by distant committees of management,) is not incompatible with an *absent* bishop or chief pastor, to whose rule and guidance the *united*

congregations must hereafter become subject. But when the Church has become so completely organized that the boundary lines occupied by the varied congregations meet and touch each other, then the whole country (or district) requires to be consolidated under one spiritual head or governor, and the Church, by becoming *territorial*, *supersedes* alike the individual and collegiate systems!

I should like to call your special attention here to the fact, that the territorial system now alluded to is the most complete and perfect form of organization of which the Church is capable. There is a tendency in the present day to undervalue it: and one of the foremost Presbyters of the Church of England, has somewhat encouraged this tendency by writing that "we are passing more and more out of the parochial into a congregational state," and that "the Church of England is becoming less and less territorial, and in that sense less and less national, and in the same degree, more and more independent, and more and more congregational P."

I ask you to note these words, because I think they indicate retrogression, rather than progress, in the condition of our national Church. For more than a thousand years we have held the most advanced position of which any Church in any land is capable; and if we go back from that position into the Congregational state, from which we so successfully emerged so long ago, I cannot but think it will manifest a degree of decadence which

augurs very ill for the future service our Church will render to its Divine Head.

This would be no inopportune place, were it necessary, for me to enter into the question of the authorized division of ministration in the kingdom of God, as consisting of Bishops, Presbyters (or Priests), and Deacons; but I conceive that your own reading of Ecclesiastical History will have already satisfied your minds upon these points of Order, and that it will be more advisable for me now to enter on the important subject of *The Duties of the Clergy*.

I have already endeavoured to shew that the clergy are a necessary part of the Church's constitution, and propose to occupy the remainder of this lecture in considering the earliest and the first of their duties, viz. the duty of satisfying themselves that they have both an outward and an inward call to minister in the Church of God, before they presume to enter on their sacred functions.

It may be convenient that I should here say, my second Lecture will treat of The Parochial System, and the mutual obligations of pastor and people, dependent thereon.—

My third, of the extent of the Pastor's obligations: and my fourth, of the agencies most practically useful to the English parish priest in the discharge of his functions.

I place first of all among the duties of the clergy the satisfying themselves of their outward and inward call to the Ministry of the Church, because a painful

experience assures us that much personal unhappiness, and much dishonour to God, arises from the ministerial office being looked upon as a *profession*, instead of a solemn *vocation to a definite work*. It is a *calling* in the service of God, not a *profession* to provide maintenance for a man.

It is obvious, that in the kingdom of God upon earth there exists a necessity for creeds and articles of faith, as well as for a ministry to teach their matter, or substance. There could be no permanent coherence, no agreement upon doctrinal truth, and no discipline in the Body, unless some common principle were adopted and enshrined in some set form of words, to which all had access, and to which all might refer. If you refer to the Twenty-third Article of our Church, you will see the broad and liberal basis on which the ministry of the Church is placed. While no man may lawfully assume the office of public preaching, or ministering the sacraments, before he be lawfully called and sent, we ought to judge those lawfully called and sent, which be chosen by men who have public authority given them to send ministers into the Lord's vineyard. This takes rather the negative aspect, and the positive is asserted in the Preface to the Ordination Service, which deems it "evident that from the Apostles' time there have been these orders of ministers,—bishops, priests, and deacons."

The first ordination of which we read in the New Testament, is that in St. Mark iii. 13; "He calleth unto Him whom He would, and they came unto

Him, and of them He ordained twelve." This shews the will and authority of the great Ordainer, and the assent and obedience of those who were to be ordained. These are the two points on which all who seek orders ought to be satisfied—that the will of the Head of the Church is manifested in their call, and their own assent and obedience sealed in the outward confirmation of that call.

But that there have *always* (and not merely *since* Apostolic times) been three orders of ministry in the Church of God may be very briefly shewn from a reference to Holy Scripture. In the days of the Patriarchs, there were the patriarchs themselves, the heads of the several families derived from them, and the eldest sons of those several families, who exercised ministerial duties, as recorded in Exodus xxiv. 5, when there were sent "young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings unto the Lord¹." When Moses led the children of Israel into the wilderness, before the priesthood was thoroughly organized, we find himself the leader, the heads of the tribes taking the second rank, and the heads of the families under them occupying the third order. When the priesthood was organized, we find Aaron the first High-Priest, the priests forming a second order, and the Levites following; the inherited right of the first-born to minister, as holy to the Lord, being superseded by a traditional ministry, of whom "the Lord was to be the inheritance."

¹ Cf. Pearson on the Creed.

This rule, as you know, continued in existence until His coming, who was "the great High-Priest of our profession, Christ Jesus." He, as we have just read, appointed the Twelve, and after them followed the Seventy; and when the High-Priest Himself was removed by His ascension into glory, He left His full authority with His Apostles, who were thus themselves elevated into the front rank. The Seventy thus became the second order, and to supplement the deficiency thus created, the new order of deacons was called into existence, to be, as it were, the *Levites* of the New Testament ministration. So long as the Apostles remained on earth, this order was unbroken; but, as the kingdom gradually developed itself, and required extended superintendence, these themselves seem to have invested the leading presbyters with a quasi-episcopal supervision; and they became known to history as presbyter-bishops. The typical men of this class may be cited as Timothy and Titus, who were placed with power of independent control, during their Apostle's lifetime. Their position receives a fresh illustration by the beloved Apostle's addresses to the angels of the seven Churches in Asia; but their condition, which lasted but for a brief period, evidently indicates a transition state, introductory to that permanent adjustment of the three orders of bishops, presbyters, and deacons, which has continued unbroken in the Church, to the present day.

At this point, it might be allowable to enter into a discussion on the controverted question of Apo-

stolical succession in the Church. Upon this, however, I will only make one remark, the object of which is to preclude controversy. Apostolical succession should never be argued upon as though it were itself a *doctrine*. Whenever asserted, it should be demonstrated as a *fact*. It is either *true*, and, therefore, important, and may be proved in a similar way to that in which other historical events are proved: or it is untrue, and in that case—or even if the objections to it carry an amount of evidence which would satisfy Butler as to its improbability—it should be at once left out of the question, as an insufficient basis on which to rest any argument.

And I may be allowed to remark still farther with reference to the Episcopate. The fact of episcopal government being an integral portion of the constitution of the kingdom of Christ upon earth, is asserted over and over again in our formularies, and accepted by all who receive them. It has been powerfully illustrated and corroborated, as we think, by the argument recited above, from the threefold government of God's Church in all ages; and it has been ably demonstrated in a valuable pamphlet by Bishop H. U. Onderdonk, of the United States, and republished in England, (Leslie, 1840,) under the title of "*Episcopacy Tested by Scripture.*" It is clear from history that for more than 1,200 years no branch of the Church of God has been known to exist without its angel or bishop. And, looking on the question of apostolical government from the

other side, we are able to trace to its source the history of every Christian *denomination* that claims to act *without* Episcopal authority! All are of modern origin; and in the Church alone is found a perpetual witness from Christ's times till now, to the authority of the episcopal government.

These considerations may suffice to satisfy our minds, that in the ministry of the Church of England they who are admitted to Holy Orders are lawfully called and sent, so far as the outward call is concerned.

But we now come to a more difficult and delicate question. *To what* is it that the ministry *are called?* and for what purpose? Believe me that the same law of the Divine will, working through human instrumentality, which was exhibited in the awful fact of the incarnation of God the Son, is now exercised in the separation from the body of the laity those who are in these days called to the ministry of the kingdom of God. "Separate Me," were the words of the Holy Ghost of old, "separate Me Paul and Barnabas for the work whereunto I have called them." And the first duty in the mind of every one contemplating holy orders as a *vocation*, is to realize to himself the assured fact, that that Spirit is separating him! When Christ exercised His own visible ministry, He Himself called whom He would, and of them ordained a definite number, that they should go forth to preach. But when, after His ascension, He withdrew Himself into the invisible world, when, as has been beautifully expressed by a graceful

poet and accomplished historian of our own University (Milman),—

“His human form dissolved on high,
In its own radiancy,”

then He committed to that Holy Person who proceeds from the Father and Himself the duty of calling into the vineyard those who are to labour for His glory. The Spirit not only “beareth witness with our spirits that we are the children of God,” but imparteth to us who are specially called to serve in His household those gifts which are needed to glorify His Name! If we look to the call of the Apostles of old, we find that they were all outwardly called to their work. If we look to their subsequent history, we find, while the eleven *did* the work assigned them, that there was *one* among them who proved himself a son of perdition. “Have I not chosen you twelve,” says our Lord, when He spoke of Judas Iscariot, “and one of you is a devil?” How solemnly should these words fall upon the heart of any one seeking the ministry, lest he, too, should accept the outward call, while his heart remains unchanged. Surely it were better for such a man that he had never been born, than that he should thus disgrace his calling, dishonour the name of his Redeemer, and destroy his own soul!

How, then, we are next to consider, are we to test the inward call?

While it seems to me clear that this, in its primary stage, should be tested by the change wrought in our

own life and actions by the Holy Spirit, there is yet a secondary stage, in which we have a right to look for special gifts and graces. We are taught by the twofold contrast between Judas and the rest of the Apostles, that a change of heart and life is necessary, *in the first instance*; but we are also taught, by the change in the eleven, before and after the Resurrection, that we must look to the same Spirit which has wrought our conversion, to qualify us *by special gifts* for the vocation of the ministry. "When thou art converted," it was said by our Lord to St. Peter, "Strengthen thy brethren^r."

And thus, in applying the subject personally, as our *μετάνοια*, or conversion, is derived to us *outwardly* by the grace of the covenant, but *inwardly* by the accepted action of God the Holy Ghost on our soul; so the *χάρισμα*, of which St. Paul speaks to Timothy^s, is derived to us outwardly by the imposition of hands, but inwardly by the Holy Ghost influencing ourself. Hence this *χάρισμα* works effectually in the *teacher*, even as the *μετάνοια* of the Gospels works effectually in the individual disciple before he is called to teach.

In investigating, then, whether we have realized the action of the Holy Spirit upon our own souls,—and assuredly if we have *not*, we are not in a suitable condition to lead *others* on their way to eternal life,—we must analyze ourselves inwardly, and remember that it is not merely sufficient for us to

^r Cf. St. Luke xxii. 32.

^s 2 Tim. i. 6.

be complete in our manhood, to know and to feel the shadow of the eternal Trinity upon us in our life, our intelligence, and our spirit, but to feel also the blessed influence of *the Holy Spirit* sanctifying us with the special grace requisite to enable us to teach others also!

LECTURE II.

BEFORE entering upon the direct matter of my second lecture, I wish to recal as briefly as possible the leading ideas expressed in my first. These are, first, that the clergy are a *necessary part of the constitution of the kingdom of God upon earth*; secondly, that in order to realize to themselves their own duties, they must have *evidence* of an *outward call* to the ministry; and, thirdly, that they must be fully convinced and persuaded in their own minds that they have *also* an *inward call* to their work from the Holy Ghost Himself. To-day I propose to enter more into detail on the history of the parochial system of the Church in England, and of the mutual obligations resulting therefrom alike to pastor and people.

When the brief and comprehensive command of our Lord, alluded to yesterday, "Go thou and preach the kingdom of God," was given to His disciple, that word was no doubt an amply *sufficient* call and authority, or, as we should say, "Ordination," to him who received it at the time; and in the enthusiasm which, (on the whole, happily,) has not yet evaporated from the Church, there may be some found now, who think that when they hear such words with the ear of faith, they likewise are *sufficiently* ordained!

If we were asked our reason for objecting to its sufficiency, what should we say in reply?

Undoubtedly our Church's answer would be the same as that I have endeavoured to shew to be the right answer of the individual,—that the inward call should be officially supplemented, and visibly signed and sealed by the outward call as well. St. Paul tells us that God is the God of order, not of confusion; and to assume the validity of ordination to preach the Gospel in every one who imagined himself called without having his *fitness* tested, and his call stamped by the authority of the Church, would be to open a door to every phase of fanaticism, and to produce inextricable confusion amidst the professed believers in the Gospel.

In a land like our own, and in a condition of society like that under which we live, it is absolutely necessary for the good of the whole community that law and order regulate and permeate the whole body, in matters spiritual as well as secular. That was a wise provision in the "Statute of Appeals" of *Henry VIII.*, which made the *laws temporal* and the *laws spiritual* "to conjoin together in the due administration of justice." The elements of these which we find in the Gospel of our Lord Jesus Christ, require to be *applied*; an appointed ministry invested with authority; bonds and sacraments of permanent power; ordinances that mark the visible boundaries of a visible corporation; a "form of sound words," traditionally passed from generation to generation; these—all essential to the existence of God's

kingdom on earth, and all delineated in the New Testament, which is the "Magna Carta" of that kingdom,—these *require* order and law for their organization, permanence, and right use. Abolish order, and they will nowhere be found; abolish law, and they will nowhere be coherent. I am speaking now of law and order as principles, rather than as practices; in connection with religion, and not, therefore, merely with secular government. They are essential to the being of the Church on earth, and to the purity of the Gospel that Church is commissioned to preach! The faith once delivered to the saints could not have been preserved in its integrity; the Church of the living God, which is the pillar and ground of the truth, cannot be preserved to the future in its visibility, or its unity, without them.

In considering, then, as I desire to do to-day, the spiritual obligations resting on the pastor of a parish towards his flock, we are compelled to revert to first principles, and not merely to investigate the grounds upon which he rests his authority as pastor, but also the facts which gave birth to *the parish* wherein he exercises that authority, before we can adjust the mutual relations of the two.

The authority of the pastor must come from Christ Himself, the sole Head of the kingdom or Church, which is His Mystical Body upon earth. "The branch cannot bear fruit of itself, except it abide in the vine." The vine-dresser cannot even enter the vineyard, except by the authority of the husbandman who calls the labourer into His vineyard. As

under the earlier dispensation of the Law, no man could take the honour of the priesthood unto himself save he that was called of God, as was Aaron^a; so, according to St. Paul's doctrine, it was to continue under the later dispensation of the Gospel; and if the question be asked, "Whence comes the authority *now*, since Christ Himself is withdrawn?" the answer is revealed in His own gracious words,—

1. "As My Father hath sent Me, even so send I you^b."

2. "I appoint unto you a kingdom, as My Father hath appointed unto Me^c."

3. "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost^d."

And, lest it should be supposed that this power should expire with the life of the Apostles to whom it was imparted, the Lord added this promise to His final blessing,—

4. "Lo, I am with you alway, even unto the end of the world."

That the spiritual "authority" thus conveyed should be not only claimed by the Church, but asserted to exist in every separate community that calls itself Christian, is only in accordance with the self-satisfaction common to every branch of the family of man; it is not, however, in my present purpose to enquire or to assert where this authority *is not*, but

^a Heb. v. 4.

^b St. John xx. 21.

^c St. Luke xxii. 29.

^d St. Matt. xxviii. 18, 19.

only, so far as we ourselves are concerned, *where it is*. I claim it unhesitatingly for our own Scriptural and Catholic Communion, as a branch of that universal Church against which its great Head pledged Himself by His own verity that the gates of hell should not prevail; and I assert this claim in the carefully chosen words of her own formularies, "Those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

The lawfulness of the call to the ministry of the national Church no faithful member of that communion will question. I may pass, therefore, at once to the consideration of the origin and existence of the parish, wherein each pastor is severally called to exercise his ministry.

The history of parishes is deeply interesting. They seem to have grown up naturally with the progress of civilization, the advance of society, and the growth of the Church. Her law and order applied according to the inspired example set by St. Paul, who planted Timothy as chief pastor in Ephesus, and Titus over the isle of Crete, secured the office of a chief pastor for every important city, or every definite district where the Gospel had been preached. The first steps toward diocesan episcopacy are here,—in these pastoral epistles,—definitely indicated; and the duties of the ruler of the diocese were *permanently* defined by the epistles St. Paul addressed to those two primitive bishops. *As the truths of the Gospel were gradually extended,*

and the Church passed out of its missionary stage, each large town, with its adjacent suburbs, was formed into what we now call a diocese, but was then termed *παροικία*, = a parish, and entrusted to the spiritual government of a bishop. The term *Diocesis* does not seem to have been generally used before the Council of Arles; *παροικία* was the term used for 300 years, signifying not only the city, but villages, and even towns, round about*. When, at a subsequent age, the distinction between the two titles was made more clear, it was deemed sufficient to have a presbyter in charge of any of the lesser *parochiæ*, while he and his subordinate deacons were placed under the authority of a bishop, who presided over a more extended district. There was a decree of the Council of Vaison, A.D. 442, that country parishes should have presbyters to preach in *them*, as well as in the city churches; but the name *parochia* continued to signify properly an episcopal diocese, from which it was transferred to denote those lesser *parochiæ*, because they were a sort of imitation of the former.

It is instructive to note the derivation of these two words *διοίκησις* and *παροικία*[†]; both seem to take their original from the system of *home* visitation which still forms so important a part of the duty of every parish priest; or, perhaps, from the family residing together who formed the "Church in the *house*," so frequently mentioned in the New Testament. In either case it indicates the *family life*, or home circle, as the central point or elemental principle of diocesan or parochial life and unity.

* Cf. Bingham's *Ecol. Antiq.*

† Cf. Liddell and Scott.

The legal recognition of Christianity by the Emperor Constantine, in the earlier part of the fourth century, helped forward the Church to a recognised system of territorial subdivision. Boundary lines that were conventional before, thus became legally defined; and the principle laid down by St. Paul^g, “not to boast in another man’s line of things made ready to his hand,” became applied by the Church at large, so as to prevent the authority of one bishop being intruded upon by the teaching of another in his diocese without express permission. This, which had been at first the law and order of *the Church only*, became by degrees the *Lex loci*, the custom and law of *the land* as well.

We cannot fix the exact time when parishes became an institution of the Church as portions of an episcopal diocese, and recognised by law; but we find them existing in Italy, Spain, and France, in the fifth and sixth centuries, and some indications of them in large towns and villages so early as the fourth^h. So that we seem justified in the inference that they grew out of the legal establishment of Christianity as the imperial religion.

Camden says that England was divided into parishes by Archbishop Honorius, *circ.* A.D. 636; Selden thinks it was much later. The following passage, taken from a popular periodical, bears immediately on the subject:—

“We are indebted to Theodore of Tarsus, who filled the see of Canterbury A.D. 668—690, for the introduction into

^g 2 Cor. x. 16.

^h See Hook’s *Ecol. Dict.*, v. *Parish*.

England of the parochial system, which had already been established in his native East under the Emperor Justinian. The essence of the change was the substitution of the *continued ministrations of a resident pastor* for the occasional visitations of a missionary. [Quære. I should rather think that the Church had by this time passed into a definite *congregational* stage, and the transition was rather from the collegiate to the parochial system, than from its earlier missionary condition. I resume the quotation.] Theodore encouraged the land-owners to build churches and parsonages on *their manors*. Hence the strange irregularity in the boundaries of many contiguous parishes, and in the value of the tithe. The Sovereigns promoted the work by civil legislation."—(*See Churchman's Family Magazine, Feb. 1863, God's Acre.*)

I have already reminded you that in our own country, our ecclesiastical organization long preceded our nationality, and that Christianity had been planted here in the very age, if not by the very teaching, of the Apostle Paul. If you look to Saville's "S. Paul in Britain¹," and Lewin's "Life and Epistles of S. Paul," (not to name other, and perhaps, more popular authorities), you will see enough to convince you of the probability that our own *Caractacus* was the Apostle's fellow-prisoner in the Prætorium under Burrhus, in the reign of Nero. The Church doubtless existed in full organization under her bishops in Britain, and was officially represented in foreign councils before the accession of Constantine. Parishes were common in the Hephtharchy, before the union of the Saxon kingdoms under

¹ pp. 762, 750.

Egbert. Churton's concise "History of the Early English Church," will provide you with a map of the whole county of Lincolnshire, shewing how it was subdivided into them *long before the Norman Conquest*; and thus we have the clearest evidence that the organization of the diocesan and parochial systems throughout the country are *long-inherited traditions*, which are the birthright of every faithful Englishman, designed to blend all clergy and laity together in the unity of the Church of the nation.

The gradual growth of Statute Law has sealed the old Common Law tradition, that connects the Parish Priest with the local population, dwelling within the appointed sphere of his ministry; and hence we find a peculiar relationship to have sprung up between pastor and people, distinct alike from the relation which the ordained man bears to the Church at large, (of which I shall speak more to-morrow,) and from that which the monastic or "regular" priest of the Middle Ages bore to the tenants of the land appertaining to his monastery.

A singular modern illustration of this latter relationship occurred a few years ago at Kirkstead in Lincolnshire, which may serve to shew the insecurity of the latter, as compared with the former. The chapelry of Kirkstead was a dependency on the abbey; but in 1819 the proprietorship of the abbey lands changed hands. For about a century previous the proprietors had been Presbyterians, and had used the chapel, (a very interesting building of the Early English period of architecture,) for presbyterian wor-

ship. The chapel and a small endowment of £40 per annum was re-claimed for the Church under the covenant of sale, but the landed proprietor, to assert his independence of the bishop of the diocese, shut up the chapel, and suppressed the endowment for a whole year; after which he allowed the incumbent of a neighbouring parish to officiate again, and renewed, as of his own right and freewill, the allowance of an annual stipend of £40 for the ministerial duties.

It is a happy thing for England, that the legal position of the national Church makes all such irregularities impossible, where *parochial rights* are established.

I proceed now to investigate a little more closely the peculiar relationship that the parish priest bears to his own people.

This, you will observe, is something over and above the relationship that he bears to the Church at large. It is, in fact, the direct and personal *application* of the responsibilities of his ordination vow to *every soul* included by residence within the boundaries of the parish to which he is licensed. The fact of his being so licensed by the chief pastor of the Church gives every parishioner *a right in him*, for spiritual instruction generally, and for spiritual guidance in any special time of need. It also gives him *a right of access* to every parishioner, and lays upon him the burthen of discharging a direct duty to each individual within his parish boundaries.

What the spiritual obligations are that he owes

to these souls, we shall understand more clearly if we examine the pledges he undertakes in his ordination vows; and these may be summarily classed under the heads of faith and practice.

Under the former division, we shall find that he is pledged not merely to a profession of faith in Jesus Christ as the Son of God and his own Saviour, but farther, 1. to have faith in the validity of his call to the ministry of the Church; 2. faith in the Scriptures as the revealed word of God; and 3. faith in the two Sacraments as generally necessary to salvation.

It might appear at first sight that these were merely obligations whereby he had bound his own soul to God, and that *his parishioners* were not concerned with his fulfilment of them, so long as he performed the external functions of the parish priest. But this view cannot stand investigation. Truth lies at the basis of every moral covenant. If he does not believe what he professes and teaches, he is a liar and a hypocrite; and if a liar and a hypocrite, he is *essentially disqualified* for the duties he has undertaken to perform. After his pledge of ordination, by the acceptance of a licence to exercise his ministry authoritatively in a *given locality*, he is as much *bound to the people of that locality*, as he had been primarily bound to his own conscience and to God^k.

i. He is bound to have faith in the validity of his call to the ministry, in accordance with his *expressed belief* that he has been inwardly moved thereto by the Holy Ghost for the edifying His people, as well

^k Refer to Ordination Service.

as the promotion of His glory; and that he has been outwardly truly called according to the will of the Lord Jesus Christ, as well as the order of His Church.—(Cf. Answers to questions in the Ordination Service, Deacon i. ii., Priest i.)

ii. He is bound to have faith in the Scriptures as the word of God, in accordance with his asserted belief in them, and his promise to instruct the people out of them, as containing all doctrine sufficient for salvation.—(D. iii., P. ii.)

iii. He is bound to have faith in the Sacraments, as generally necessary to salvation, in accordance with the catechism he has pledged himself to teach to the young of his fold, and with his promise to minister them according to the doctrine and discipline of Christ, for the people's edification.—(P. iii.)

Under the second division, that of practice, we shall find that his obligations to his people bind him to the duties of public reading and preaching to, and domestic visitation among, them: and that he owes it to them to be studious, holy, and orderly in personal life; to exhibit a pattern of domestic order and devotion, and an example of public duty and obedience.—(P. ii. iii. iv., D. iv. v.)

We shall trace this more clearly in detail, if we look at the pledges he has undertaken both as deacon and priest.

I. He has promised to instruct the people committed to his cure and charge, with all diligence, in the *doctrine of the Scriptures*, and the *discipline of the Church*; to banish and drive away all doctrine

contrary to God's word, to use private as well as public monitions and exhortations, to attend to the wants of the sick as well as the whole, to preach in the Church, to catechise in the house, and to administer the Sacraments of Christ.

II. He has undertaken to fashion his domestic habits and the lives of his family after the doctrine of Christ, so as to make his household a model to the rest of the parish.—(D. v., P. v. vi.)

III. He has undertaken to eradicate, so far as he can, all heresy and schism from his parish.—(P. iv.)

IV. He has undertaken to put aside all worldly and secular studies and pursuits, and to devote himself to the study of the word of God, and such other works as may increase his knowledge thereof.—(P. v.)

V. He has undertaken to set forth quietness, peace and love among all Christian people (D. v., P. vii.), and

VI. He has undertaken especially to set an example of obedience and humility in his own conduct, in relation to his superiors in the Church of God.—(D. vii., P. viii.)

Bound by these voluntary pledges, the parish priest goes forth in his solemn vocation to illustrate the Christian life, yea, the very life of his Master, among the people to whom he is sent. He is their missionary, their apostle. The modern system of so-called "parochial missions" would be simply precluded, did every parish priest in England bear in mind, and fulfil, these his covenanted obligations. His mission is not simply to one class, but to all: he is not to be the friend of the poor and an alien

from the homes of the rich, nor the companion of the educated and elevated, and indifferent to the wants of the needy and ignorant. He is not to give all his attention to the schools and none to the houses, nor so to occupy himself in the visitation of the houses as to neglect his supervision of the schools. He is not to be so recluse a student, nor so perpetual a sermon-writer, as to neglect the duties of *home visitation*; neither must he be so constant a visitor abroad, as to undervalue the study requisite for the *careful composition of his sermons*. His must not only be a life of devotion, of labour, and of study; but it must be a life of such *method* as will adjust the proportionate duty of each, and harmonise them all to the glory of his Master, and for the benefit of his entire parish.

In good sooth, the life of the earnest and faithful parish priest in the Church of England can never be a life of indolence, and scarcely ever even a life of ease; but it may be, and ought to be, a life of as great happiness as our chequered state on earth can afford. The man of God must be thoroughly furnished to all good works, but his labour, and his self-denial, and his devotion, being all consecrated to God, will undoubtedly receive a blessing from Him to whom they are dedicated: and he who walks as a consistent witness for Christ among his flock, will find Christ's spirit ever near to cheer, to bless, and to sanctify him on the heavenward path he is treading!

LECTURE III.

IN my two previous lectures I have brought under your notice the doctrine of the necessity of a ministry in God's kingdom upon earth, according to His own revealed will ; of the necessity of an inward as well as an outward call being manifested to those who are sealed to that ministry ; and, more particularly, the spiritual obligations resting on those of the ministry who are bound up with their people in a mutual parochial relationship. In treating of the territorial application of the Church as exhibited for a series of centuries in our own favoured land, I have been led to trace out not only the history of parishes in its outline, but to define somewhat closely the responsibilities of the parish priest. I have endeavoured to shew how these are developed in detail through the traditional system of our national Church, which imposes a special covenant, defined by locality, in excess of the general covenant laid upon the clergy by their ordination vows.

I desire to-day to take a wider range in contemplating the work of the ministry, and to enquire *how far* the spiritual obligations resting on the parish Priest may be considered to extend.

The position I assume, and which I hope to de-

monstrate satisfactorily, is that while in this country the responsibilities of ordination are generally concentrated upon the locality where ministry is authoritatively exercised, the Clergyman's personal obligations are by no means limited to the local bounds of the parish where they are specially called into practice.

So far more extended are they than this, that we must regard them as reaching outwardly from every ordained man who has received the *χάρισμα* by the laying on of hands under three different conditions, viz. :—

I. To the parish specially, as already illustrated in my second lecture ;

II. To the whole Church generally ; and

III. To all mankind with whom he is brought into contact ; to the heathen and to the Christian, to the converted and the unconverted, to the Churchman and Nonconformist, to the heretic and to the unbeliever. He who has once been sealed to the sacred ministry in the kingdom of God is bound always to be a witness for Christ wherever he may be !

1. The first of these outer developments of the Clergyman's faith and work within the parochial sphere has been so fully investigated already, that we may pass to-day at once to the second.

2. It may very fairly be asked, How is the parish priest to shew his spiritual obligation to the Church at large ? And the answer is not so easy as in the former instance, for this reason. The relationship is less clearly defined, and the duty, therefore, does not

assume the same definite appearance of a call ; but we ought to bear in mind the difference of the character of the Ordination vow in Christ's organized kingdom from that of the Levitical service under the earlier dispensation which heralded it. In the Mosaic Church the Priest or Levite's *birth* indicated that "the Lord was his inheritance;" and when he became of fit age, he could enter, whether voluntarily or involuntarily, yet almost *naturally*, upon the ministrations assigned him, wherever he might be locally placed. In the Christian Church it is very different; here we look for a personal and special call; and, when that call is recognised, the sealed pastor makes a personal and voluntary consecration of himself. There is a recognised distinction in this University between the deacon ordained on a title to a *parish curacy*, and the deacon ordained on a *college title*, which may help to illustrate their relative positions. The duties of the former are at once *concentrated upon the particular* locality where clerical duty is assigned to him. But the latter not being assigned to any special portion of Christ's vineyard—has he no duties? is he to be an idler? is he irresponsible?—very far from this. I have already shewn that the common obligation of witnessing for Christ as His sealed and separated servant, as a vessel specially consecrated for the Master's use, lies upon *him* as well as on his brother deacon. The general vow whereby every ordained man has, practically, to "bear in his body the marks of the Lord Jesus" is as binding upon the one as it is upon the other.

I think we may find the Scriptural expression indicating the duty of a parish priest out of his parish, and the ordained collegiate student everywhere, in the phrase, "walking in wisdom toward them that are without." They are not indeed bound by the special, and what may be called the *applied*, covenant of parochial office in the national Church; but they *are* bound to the whole Church, and to every member of it, and to every soul who may possibly be induced to enter it, by the *general* covenant which has sealed them as officers, even though "unattached," in the kingdom of God, and the army of Christ Jesus. Just as you, the "unattached," are bound to the *University*, though not through the definite medium of a *college*,—so are these bound to the *Church at large*, though not through the medium of a particular *parish*.

The want of defined duty often places such clergy as these in circumstances of considerable temptation. The charms of society, the fascinations of the arts, the pursuits of literature, the luxurious indulgence of ease and leisure, may often raise before their eyes pleasant and even intoxicating mists that obscure the vision of Christ to their souls! Let them live ever on their guard against such temptations. Christ's they *are*, for time and for eternity; and they are bound alike in duty and in honesty to use His gifts of ministry for Him whose they are. If the Holy Spirit has set them apart from the rest of mankind for the work and purpose of the ministry, they are bound to use "the ministrations of the Spirit," not according to *their own will, but to His*. We need not pause now to

contemplate how dreadful the lot of those hereafter, who, having voluntarily put their hand to the plough, yet look back, and are pronounced to be "unfit for the kingdom of God."

The distinction thus laid down between the position of the collegiate and parochial clergyman may help us to illustrate the responsibilities of the latter in reference to those members of his parish who are *not members of his congregation*. I have endeavoured to shew that the covenanted duties of the collegiate clergyman *exist*, though they are *not applied* to all with whom he is brought into contact. And just as the duty laid upon him gives him a moral obligation towards all whom he meets,—of which he cannot divest himself because the vows of ordination are upon him,—so the obligations of the parish priest exist towards *every member* of his parish, although (from one cause or other,) the *parishioner* may choose to deny the application of them to himself by withdrawing from the congregation of the parish church, or even from the communion of the national Church. The question may be simply stated thus: A. is the pastor of a given parish; B. withdraws himself from the Church and attaches himself to a denomination, or sect. Is A. thereby absolved from the parochial duty he owes to B.? After carefully contemplating the extent of his obligations as a parish pastor, I answer decidedly that he is *not*; and I base this answer upon the principle that underlies Christ's dealings towards each of ourselves. I put this question thus unhesitatingly before you, Had every personal offence

been dealt with by our Lord, as some formal Church-teachers would deal with Nonconformists and sectaries, which of us would ever have seen the salvation of the Lord? I am not now merely speaking of the revealed fact that "while we were yet sinners and enemies, in due time Christ died for the ungodly," but rather of the *personal* fact, so grievously patent to each of our consciences, that *after* we have known Christ, (and not merely after He has known us,) we have *not* lived conformably to His law; that *after* we have felt the motions of His Spirit, we have *not* lived with invariable consistency according to the high and holy calling wherewith He has honoured us; yea, that *after* we have voluntarily assumed and gratefully accepted the call to labour as His appointed officers in His kingdom on earth, our consciences do *not* acquit us of all sin and shortcoming in His service.

But notwithstanding all our deficiencies He has *not* given us up. His intercessions with the Eternal Father have not been stopped by our negligence, or our ingratitude, or our rebellion. The strivings of His Spirit in us against our perverted will and corrupted nature have *not ceased* because of our perversions and corruptions. Our passions, our tempers, our sloth and self-indulgence, our mental, spiritual, and physical heresies against Him, if I may be allowed the expression, have not quenched His love for us. I would boldly ask, then, How dare one who has been thus mercifully dealt with by his Master, proceed to a practical excommunication of any wilful parishioner because he has fallen into error, which *may* have ori-

minated through the mistakes or negligence of himself, or his predecessors, quite as much as through that parishioner's own sin?

It is plain that the Nonconformist, especially if he be politically influenced, *may* ignore the bond that lies at the root of the designed spiritual union between his parish pastor and himself. That is a question between God and his own soul. If ignorance, prejudice, even sin, causes him to do this, I say again the parish priest has no right to ignore it on that account. To him, if he be a faithful seeker, greater *wisdom* is given through the means of grace in that universal Church wherein he is called to minister; to him, if he be a true disciple of Jesus Christ, greater *love* is given by the Spirit in whose power he ministers.

The error that lies at the very angle of division is this: the man of sectarian spirit (in the Church or out of it) loves to look upon God as *power*, and forgets that God is *love*. The sectarian-proper says: "This Church pastor would exercise power over me; God has made me as free in Christ as he is, and given me as much power as He has to him. I will shew him that my will is as strong as his, and oppose his tyranny."

The (so to speak) Church-sectarian says, "This dissenter is so wilful, he refuses to see that God has given His Church 'power in controversies of Faith,' and that it is his duty to submit himself to me as 'set over him in the Lord.' I will prove to him the power that God has reposed in me as his spiritual ruler. If he will not obey, I will make him feel it."

But what would the child of God say? If trained in the traditions of dissent, he would argue thus: "This Churchman wishes to rule me. I will serve none but God. But I will give no occasion to any to blaspheme, by opposing him in an un-Christian spirit. My Master was content to be made perfect through suffering: I will try to learn to endure for His sake." If trained in the traditions of the Church, he would argue thus: "God is the author of peace, not of confusion; as Christ's servant, I must win by forbearance and persuasion, rather than coerce by power. If my Master could 'endure the contradiction of sinners against Himself,' it would be wrong in me to take offence because another, whose gifts differ from my own, cannot all at once see with my eyes. Let me work with him in a godly emulation, and shew, *by Christian charity*, that I have learned a more excellent way than he."

Thus not only will the parish priest seek every opportunity of shewing kindness to the dissenters in his parish, but will be especially careful in extending to them his spiritual as well as material care, whenever it is in his power to do so. In educating their children (but with due respect to their parents' consciences), in ministering to their sick, in tending their wants, he will ever be vigilant in shewing that *the Church cares much for them*, however little *they* may care for the Church; and if unhappily any bitterness of expression should find vent on their part, he will be most strictly prudent in keeping guard over his own heart and tongue, that

he may "not render evil for evil, or railing for railing," but rather, in his Master's spirit, "overcome evil by doing good."

Conduct like this has ere now been condemned as worthless by the more rigid disciplinarians of the Church, on the ground that it has been tried and found wanting in producing the results expected to flow from it. But if this judgment according to immediate results were to be applied as our only rule, what should we, what *could* we have to say, of our blessed Lord's life and history? At the end of His most wondrous ministry, what were the visible fruits? "The number of the names together were about one hundred and twenty*." But could we glance into Paradise *now*, we should behold "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues!" Like our Master, *our* business is with principles, not with immediate results. Let our principles be those which *He* taught and illustrated, and His spirit will bless them with ever-increasing, yea, and with everlasting, fruit; but if we merely look for visible results in time, we may be found among those at the Great Day of whom it is written, "Verily I say unto you, they have their reward," instead of receiving the more blessed welcome, "Great is your reward in heaven."

There is a very marked illustration of the two modes of dealing with dissenters exhibited in the history of our national Church. It is manifested

* Acts i. 15.

in comparison of *the Articles* with *the Canons*; the former tracing their origin to the stern struggle for truth which convulsed the whole Church at the period of the Reformation, and which have been sanctioned in their utterance by the entire voice of the Church of England: the latter arising out of the factious struggle for power under the Stuart dynasty, in the interim between the despotism of the Tudors, and the libertinism of the Commonwealth, and never yet having received the sanction of the body of the Church. The greatness of the earlier strife is written in the characters of true liberality that mark the Articles of our Faith. Comprehension, not exclusion, is their most manifest characteristic, and most striking feature. The littleness of the later struggle is stamped in the narrow and exclusive spirit that has recourse, as it were, to the knife as the panacea for all diseases, and remorselessly excises every erring member, with as much readiness for an offence against external discipline, as for the direst spiritual heresy or the deepest moral pravity. Caution, prudence, wisdom, charity, are the evangelical notes of the former, while a limited exclusiveness and a bitter spirit of anathema are the legal and partisan characteristics of the latter.

III. Now it is in the spirit of the reformed Church of England, and in the full belief that that is the spirit of Christ her head, that I would uphold a wise charity and a gentle forbearance as the weapons with which the ministry of our parishes are to contend

against "them that are without." It would be altogether a mistake to regard the spiritual obligations of the parish priest, or indeed any of the ordained ministry, as terminating with members of their own communion. No step could possibly be taken which would more logically or more directly drive the national Church into the condition of a sect. No step could possibly be taken which would do greater dishonour to the Church as a divine and comprehensive institution, or to Christ as its Head, and as the Saviour of sinners in spite of their wilfulness. It would be tantamount to saying, "We are not the missionaries of Jesus: We are not sent to gather Christ's sheep out of this naughty world and fold them in His name: We are not to preach our Father's forgiving love to sinners in the Name of His Son, and the grace and power of His Spirit. We are only to preach to those who come to us: we are only to announce pardon to those already willing to receive it, we are to leave souls to perish if they will, and only to proclaim salvation to those already saved!"

But what a parody would this be upon the conduct of Him, who came "to seek and to save that which was *lost*!" What a dishonour to Him who came, "not to call the righteous, but sinners to repentance;" what a mockery of the prophetic evangelist, who,—foreseeing the great salvation of Him who died for the whole world's redemption, cried out in jealous ardour, "It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee

for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

We may, therefore, confidently affirm that if the parish pastor, or indeed every member of the Church's ministry, be endued with his Master's spirit, if "his life be truly hid with Christ in God," he will never rest satisfied with the mere heralding of salvation to those who already know it, or to those who are outwardly bound in the visible unity of the Church. He may not, and dare not, stop here; he has a spiritual obligation laid upon him, which, as I have already shewn, binds him by a solemn bond to every soul within his appointed sphere; but so far from this bond being lessened to him, because it is ignored by certain of his parishioners, it is rather *strengthened by that wilful ignorance on their part*. It becomes a *more imperative* duty to him, that they be not "alienated from the life of God, through the ignorance that is in them," while he possesses knowledge of a higher character which he is bound to place at their disposal, and to use for their edification. If they are farther apart, he must draw nearer; if they shun him, he must seek them; if they are rude, he must teach them practically "the meekness and gentleness of Christ;" if they are puffed up with spiritual pride, he must "in meekness instruct them that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth." If they are presumptuous and overbearing, he must shew, "out of a good conversation, his works with meekness of wisdom;" if they assail him with earthly

and carnal weapons, he must shew that "his conversation is in heaven, whence he is *ever* looking for the Saviour, the Lord Jesus Christ."

If the parishes of England had been ruled since the Reformation by parish priests ever acting in this spirit, the country would not now have to mourn an untrusted clergy, a divided Church, and an un-evangelized people. If they who seek and receive the solemn obligations of the ministry now and henceforward, act in no other spirit than this, future generations may yet arise who shall praise God in an united Church for the Gospel of His Son's salvation, and the blessed enjoyment of His gentle and hallowing Spirit of Grace.

It seems almost superfluous to add, that if the foregoing argument be sound in its application to those who err from the *Church's path*, through errors in *discipline*, it must be of *at least equal force* in being applied to that more numerous class who err from the Gospel through deeper error in *doctrine*; or those who are alienated from the clergy through their *habits of life*.

What I am most earnestly desirous to impress upon the minds of all, is this, that there is a real bond subsisting, both of an evangelical and of a legal character, which is designed to establish a permanent union between clergy and laity in every parish in England; that the clergyman is not absolved from the obligations of this bond, because his lay parishioner does not recognise it; that the principle of mission in Christ's name, wrought out in the self-

denying spirit of Christ's love, is the most likely method of causing it to be eventually recognised; and that through its faithful and zealous application by the ministry of the English Church, the great body of the English people are more likely to be won back to evangelical life and apostolic order, than by any other means that have yet been tried; and that it only needs to be brought out universally by the action of the clergy, to be responded to affectionately, and almost universally, by the body of the laity.

Thus, we may yet hope to see the Church made really national, and the name of God duly honoured by an evangelized people throughout the happy realm of England.

LECTURE IV.

HAVING sought in the preceding lectures to establish—1. A definite view of the sacred position assigned to the Ministry in the kingdom of God upon earth; 2. The nature and amount of the spiritual obligations resting on the English Clergyman; and 3. The extent to which they reach, as well as the personal duties they impose; our next point of enquiry must be, 4. By what agencies may a Clergyman, in the fulfilment of his responsibility, be most likely to realize the end of his ministry?

You will bear in mind that I have held in view throughout these lectures not merely the duties of the clergy, but also the mutual relations of the *English* clergy and people. I have been very anxious to treat the subject so as to give it a practical bearing on the probable future of many of those for whom these lectures are intended,—the “Unattached Students” of this University. And in this, the closing lecture of the series, I propose to classify the requisite agencies under three several heads, regarding the parish priest of the Church of England as the centre of action in each.

Upon each of these several heads I must offer special remarks. They are:—

1. Public Teaching.

2. Private and Personal Influence.

3. Superintendence of Subordinates in different departments of ministerial work.

1. The office of public teaching entrusted to the English parochial clergyman is of far wider extent than is generally imagined. Undoubtedly, the first and highest exercise of it is to be found within the walls of the parish church. It is a great mistake, however, though by no means an uncommon one, to imagine that the exercise of this office is circumscribed by the functions of the pulpit: for the proper discharge of the duties of the reading-desk and of the lectern, forms a most important part of the public teaching of a clergyman. A bad reader, a careless reader, a formal reader, or an undevotional reader, is a blot upon the Church wherein he ministers. It is to be regretted that there is no professorial chair of rhetoric, or of elocution, in this University. No pains should be spared on the part of the minister of Christ to overcome natural defects in his utterance, such as indistinctness or hesitation; and educational defects, such as mis-pronunciation or provincialism. They are positive hindrances to the devotions of people of refined mind and sensitive ear, while they necessarily fail to elicit devotion from those naturally undevout. They must be fought against and overcome by all who suffer from them, under an absolute sense of duty. The Word of God, and the solemn prayers of the Church of God, are full of power, but are also full of variety. They need the nicest *calculation of the cultivated mind*, as well as the concen-

trated devotion of the renewed heart, to give them their fullest expression when uttered to a listening congregation; while he must be considered a most imperfect servant of God, who slurs the duties of the desk, to concentrate his energies upon the pulpit.

This, however, is by no means said with a view to undervalue the use of the pulpit. Preaching is a gift specially committed to the man separated for the work of the Holy Ghost, and, like every other gift, it needs the most careful *cultivation*. It was once well said by a devout and enthusiastic though eccentric man*, that no clergyman had realized his gift of preaching until he could expound at sight in public from any page of his Bible whereat the book might open! This is a high test, but a sound and good one. Would that all ordained men would feel it their duty to seek to attain to it.

But preaching is not merely a gift to him who is called to exercise it in the service of his Master. It is also a means of grace to those *to whom* he is sent. "The priest's lips should keep knowledge, and the people should seek the law at his mouth." There are four different ways in which it should be exercised by the parish pastor, and while each of these varies in some respect from the others, each is especially calculated to impress a different class of minds as a channel for the delivery of the truth.

1. The first of these is the Sermon. This ought to be a carefully *written* composition, addressed to the highest and most cultivated minds among the con-

* Rev. Edward Irving.

gregation; yet in language clear enough to be intelligible to the humblest believer. The text should indicate the subject which should be clearly introduced, then carefully elaborated, then exhaustively treated from different points of view, and illustrated by familiar facts. The lessons based upon it should be forcibly drawn out, and set forth before the intelligence of hearers, and pressed home upon their consciences, in accordance with the rest of the teaching of the word of God bearing upon the subject.

2. The next of these is the Exposition. This is more usefully delivered from careful notes, (when sufficient experience in utterance has been acquired,) than in a written form. The Scripture chosen, (which should not be too long a portion,) should be relieved from all difficulty in its language, by an explanation of the literal meaning of difficult words; its design should then be explained in full; parallel passages should richly illustrate it, thus exhibiting the unity of Scriptural teaching on the subject chosen; the history of persons and places mentioned should be made clear; and when the exposition is complete, some brief and forcible lessons arising out of it, whether of doctrine or practice, should be enforced upon the listener.

3. The third is the Lecture. This should be an instructive history of a *person*, a *place*, a *doctrine*, or a *custom*; gathered from different portions of Scripture, and carefully concentrated upon the person or subject selected. Where a single lecture exhausts *the subject*, it may be as well that this should be

written; but where a series is required, such as *e. g.* upon the lives of the patriarchs, the prophets, the evangelists and apostles, the epistles to the Seven Churches, the types of Christ, or the history of our blessed Lord Himself,—where such a series is required, it is perhaps more desirable that they be delivered extempore, though never without careful forethought and serious preparation.

4. The fourth is Catechizing. A duty now too commonly limited to the school-room, but suited for very wholesome exercise in the church, (in accordance with ancient custom and existing rubrics,) at certain seasons of the year, whereby the young may be publicly tested as to their Scriptural and religious knowledge, and the elder pleasantly and paternally reminded of the simple truths of religion by the questions asked, and by the answers given out of the mouths of babes and sucklings.

The proper *time* for these variations in the matter of using the gift of public teaching would ordinarily seem to be,—

1. Sermon on Sunday morning.
2. Exposition on Sunday afternoon.
3. Lecture on Sunday or week-day evening.
4. Catechizing on Sunday or week-day afternoons during Advent, Lent, and other specially-appointed seasons.

Thus the office of the public teacher will find a separate channel through which the truths of the Gospel will irrigate the different classes of minds found in almost every parish, and feed, with food convenient

for them, the babes in Christ requiring milk, and those of full age with the strong meat they are mentally and spiritually competent to digest.

The public teaching, however, of the parish priest, is not by any means exhausted within the walls of the church. His regular Scripture class in the day-schools, his careful superintendence of the Sunday schools, his week-day evening lectures to his Sunday-school teachers through the winter season; his special morning or afternoon domestic Scripture class for the children of his more educated parishioners, his occasional confirmation and communicant class, his Presidency of a young man's Improvement Society, or parochial reading-room or library, (this latter not exclusively or even prominently theological,) these and other agencies of a kindred character come within his sphere as the natural leader of education, no less than the spiritual guide of all classes in the parish. The arrangement of these depends so much upon the size of the parish, and the amount of help within the clergyman's reach, that it would be impossible to lay down specific rules equally applicable to different places. Suffice it to say, that when the parish priest gives his due measure of attention to each, the leavening influence of his instruction permeates the whole population; and wherever he fails in any one part of them, to that extent his public teaching fails to reach some definite class or section of his parishioners.

2. The second agency that I named, is that of *private and personal influence*.

It is no vain assumption to take for granted, that when the parish pastor faithfully and judiciously fulfils his duty as a public teacher, he thereby necessarily secures to himself a large amount of influence, and a welcome access to the domestic circles of his parish. Undoubtedly it is through the channel of domestic visitation that his personal influence must be chiefly exercised. It is in the tone of conversation that he leads; in the gentle and loving and Christ-like influence he exhibits; in the universal charity and habitual self-government he exercises; and in the example of holiness he displays, that his personal power and Christian grace must be most felt. But there are also definite ways in which this influence must be shewn, as the parish pastor, which are far from inoperative in their results. Foremost among these must be ranked his diligent and systematic visitation of the sick, upon which a whole volume may be written,—as indeed some volumes have, of which I shall be glad to say somewhat to those who desire it after the lecture is over.

But in other ways than this he may make his genial and kindly influence felt. As chairman of the parish vestry, (a post which the law assigns him, and a duty he should never through indolence or indifference neglect,) it may be in his power to soften many asperities, and tone down many a difference between men whose interests are brought into conflict. A strict impartiality and mild decision must always characterize his conduct in the chair; nor must he omit to acquaint himself with such legal knowledge

as is necessary for the direction of vestry-business; and if this be followed up by a courteous visit to the leading office-bearers in their official capacity, it will be a courtesy never thrown away, and frequently of great practical use. It is not beneath the notice of the most devout Christian teacher to devote a due portion of his time to the smallest matters that affect the comfort and harmony of his parishioners; and many who find him thus willing to descend from his high duties to their practical level in worldly matters, will learn to appreciate courtesy, because it is in their pastor's case manifestly *Christian*; and to respect the Christianity that invariably shews itself courteous, even when not yet awakened to its own intrinsic value.

3. You will remember that I have spoken of the "agencies" to be used by the clergyman, as of means whereof himself was the centre and spring of action; and this for the obvious reason, that in many English parishes he is compelled to stand almost *alone*. In rural districts, for instance, the separation between the highly-educated clergyman and the agricultural rustic is so wide, that he finds it difficult, and often imagines it impossible, to bridge it to their mutual comfort and satisfaction. There is, indeed, *but one way* to do it effectively, and it is his duty to find it. It is the way by Christ. It is by teaching that "God hath made of one blood all nations for to dwell upon the earth," and that while they have a common bond of natural sin in the presence of their common Father, *they are also invited to partake of a common bond of*

elevating and sanctifying grace revealed in the free Gospel of the Son of God their Saviour. Upon the Rock of Christ both may stand as brethren in time and in eternity, however widely the conventionalities of the world and of this passing life may have kept them asunder until they find it.

Surely if this bond of union had been systematically cultivated throughout our parishes, in agricultural and pastoral districts, we should not have found the readiness which has of late been exhibited, to listen to those disturbing influences which have been imparted from the towns to the country; for while the rural parishes necessarily present considerable difficulties to the individual pastor, at least so long as he remains inexperienced in the sympathy of Christ, they are not the most prevailing hindrances to the work of the Gospel in our land. These are to be found in the dense masses of population gathered together in the great commercial cities, sea-faring ports, and mining and manufacturing districts. Here, alas! too often the devil rageth and is confident, the world and the flesh hold sway, and the Word of the Lord has *not* free course and is *not* glorified.

Let me endeavour to indicate, at least, some few of those agencies whereby the faithful pastor may be efficiently aided in the discharge of his functions amid the masses of a crowded population.

The most important of all extra-personal agency is to be found in his curate or curates. Let him spare no pains to find fellow-labourers who will work

with, as well as *under* him; and let the younger clergy remember that no parish work can be successfully carried on without that due subordination being exercised, which is especially contemplated in the form of the ordination vow, (as cited in last clause of the Deacons' and Priests' responses). Some parish clergy look *only* for obedience; in such case they can hardly expect a perfect sympathy. Some look *only* for sympathy; in such case they will hardly find the necessary subordination. But the law and order of the English Church in investing the *incumbent of the parish only* with "cure of souls," clearly place him in a position of eminence that destroys the idea of equality. If he has a sense of his own responsibility towards God, he cannot fail to occupy a position *above* his assistants; while, if he has a sense of the dignity of the office common to himself and his curates, he cannot fail to temper the authority of the superior with the *sympathy* and *affection* of an *elder brother* !

It may be, moreover, in such large and mixed parishes as those to which we are now referring, that the different classes of society need a very different method of teaching, both in public and in private. The English Church maintains in her ordinal a very different standard for the qualifications of the priest and the deacon. This distinction has very much dropped out of sight in the custom that has grown up of looking upon the diaconate as a necessary stepping-stone to the priesthood. The orders, however, of priest and deacon being even more distinctly defined than those of *bishop and priest*, there seems no more reason to

expect that every deacon should be made a priest, than that every priest should be made a bishop. In the long-neglected permanence of the order of the diaconate, room might be found wherein a man of humbler education than that provided by the University for yourselves might prove more useful as a hunter of souls than a more accomplished brother, though possessed of higher literary attainments; or, if there be a difficulty in procuring deacon's orders for such an inferior agent in evangelical work, the recognised Scripture reader, or the lay agent receiving local and temporary mission from his bishop, might do the Levite's work in the absence of his consecrated superior. Certain it is that in every large population it is impossible for the parish pastor in his own person to penetrate the masses; and it then becomes an imperative duty for him to seek and find competent assistants to do that work for which he is himself physically incompetent.

If, however, the door should be shut, through pecuniary inability, against the incumbent providing himself with the requisite aid of curates, deacons, or Scripture readers, there is yet a door open in every case of large population, by means of voluntary lay-helpers and district visitors. No greater mistake is made than to yield to that moral paralysis which creeps over some parish pastors, because their population is so dense that they do not see how they can manage it. These close their eyes to the wealth God gives them, and call it poverty! Population is no Goliath threatening destruction to the Church's

host, much as it may resemble one; the pastor who is called to labour in a densely-populated parish may at once and readily assume the language of David, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." The sling of the Gospel and the stone of truth will be his arms; but, unlike the arms of David, instead of subduing the foe by violence, they will convert the apparent enemy into the real friend! It is from the very population that *seems* so formidable, that he will draw his best weapons and find his best warriors. *Population is the Church's wealth*, and, hidden among its masses, are the Church's worthiest recruits. From the long-neglected crowds a little band of earnest district visitors will soon be gathered, and in a very brief space the parish pastor will no longer be found alone. Let him lead bravely in Christ's Name, boldly rearing the standard of the Cross, and he will soon find some from among the gentle, and some from among the simple, who will readily follow his orders, and go, with the Bible in their hands, and words of kindness on their lips, wherever he shall direct them. A wise organization, and careful subdivision of his parish into sections, will economise their labour, and prevent any from interfering with others' work; and thus rapidly enable him to permeate the hitherto unpenetrated masses, and he and his fellow-helpers shall have souls for their hire!

When he has once found himself strengthened by earnest and prayerful fellow-helpers, he will turn his *interest especially* to the young among his flock.

With the interest now taken by the State in the work of education, it is not likely that any clergyman will find his parish, as till recently was the case, *utterly* unprovided with schools; but he should be very prudent in the use he makes of the schools already in existence. The Education Act of 1870 has scarcely yet attained its permanent level; so long as it remains in its present condition, if he finds Board-schools in operation, and no definite Church school in existence, it would be his wisdom to co-operate with the former rather than excite antagonism by an attempted opposition which would in all probability fail. But if, on the other hand, a Church school be in existence, it would be his bounden duty to support and strengthen it by every means in his power, and on no account to relinquish it into the hands of those who would sweep away, as though it were valueless, that distinctive and definite teaching of the Church's Creeds, which the vows of his ordination impel him to retain unchanged.

Under the present aspect of education, the Sunday school will demand his special attention and careful superintendence. There never was a time since their foundation when they were so important as *now*! This Sunday school may be gathered together without expense; but while exceedingly useful for spiritual and moral training, for promoting the union of classes in Christian work, and systematically improving the observance of the Lord's own day, it is altogether inefficient as an engine to meet the permanent educational wants of his parish. While the

government requirements demand school accommodation for one-sixth of the population, he will be justified in assuming that one-fourth of the gross population is of an age to receive instruction. But if he can achieve daily schools to contain the sixth, and secure the *regular* attendance of three-fourths of that number, he will do enough to make the benefits of education very widely felt throughout his parish. If independent of a school-board, the pence of these children will help materially towards defraying the cost of teachers; the aid granted by Government, supplemented by the self-denial of his friendly parishioners, must do the rest.

But day and Sunday schools are not enough for a large mixed population. For those who are still suffering from past neglect, and for those who are compelled by necessity to leave schools too early, he ought, at all events during the winter, to have night-schools as well; and in the conduct of these he will be aided by voluntary teachers from his young men's improvement society, his district visitors, and other available sources of supply.

Another agency of great and increasing influence he will find in his parish choir. Time was when the singers, especially in rural districts, were the great trial of the parish pastor. Thanks to an elevated religious tone, and to a vastly improved taste for good music, the choir now frequently provides some of the best Church helpers in the parish. Great care should be taken in the selection of its members; not *merely for quality* of voice, but for Christian cha-

racter; and on this account it would be well always to have an outer circle of *probationers*, waiting for enrolment as vacancies occur; but when enrolled after approval, the members can hardly be treated with too much confidence. At the same time, it would always be necessary to impress, both upon the regular choir and the waiting probationers, that while music is a graceful *accessory* to public worship, it can never, even under its highest type, be made a *substitute for devotion*. The tones of sacred song are only seraphic when they truly represent the "melody of the heart" that beats in union with Christ; and a curse, instead of a blessing, must rest upon the living hypocrisy, which, for the sake of the sounds they can utter, converts a body of unbelieving musicians into the semblance of a church choir.

There are other agencies, more secular in character, which the parish pastor may legitimately use for the encouragement of provident habits, material improvement, and domestic economy, among his humbler parishioners. Among these, sick and clothing clubs, and saving funds for the purpose of assisting the poor by aiding them to help themselves, are highly important. Facilities for receiving coal, clothing and rent deposits, should be offered to them, and the national school, the vestry, or the clergyman's house, afford convenient places for the poor to meet their pastor or his representatives. There is no occasion, nor is it indeed desirable, to make Church membership a test for admission for institutions such as these.

The clergyman who is earnest in his search for souls will scarce need to have his attention called to the duty of cultivating a missionary spirit among his parishioners. The means of doing this are as simple as the object is important. A sermon calling attention to the importance of the duty, and a meeting in the school-room to inaugurate an association in connection with one of the leading missionary societies of the Church, (which should be represented on the first occasion by a deputation,) will pave the way for systematic quarterly, or half-yearly meetings; at these meetings those who take an interest in missions will bring in their weekly collecting-cards, or boxes, and hear from their parish clergyman, aided occasionally by friends, a history of the work of the Church in the mission-field during the previous three or six months. No collection should be made on these occasions; and experience shews that quarterly, or half-yearly, are preferable either to monthly meetings, which are too frequent, or annual, which are too far apart.

And now, supposing these agencies are all in operation, the work of the parish will soon be found so to grow beneath the hands of its active pastor, that he will need practical assistance in more ways than those already indicated. Let me add, therefore, a word upon one especial form in which aid is almost certain to be needed.

As the pastoral work grows, necessity will arise for *one*, or more, new *centres of action* within the *parish*. The mode of effecting this will vary under

different circumstances, mainly dependent upon whether the population may be mining, manufacturing, sea-faring, commercial, or agricultural. In widespread rural parishes a cottage may be rented at small cost which may be easily turned into a Mission-house; in town districts the plan will be attended with more expense, but will be found equally useful. The locality of the Mission-house should be carefully selected at a *distant point* from the parish church; and while some humble member of the Church is placed therein as a resident, who can always give information to enquiries regarding the services conducted there, the incumbent or his representative should pay *stated visits* at the house, to meet those who needed advice and instruction, to hold confirmation, or communicant, or Bible classes; and on specified evenings to conduct divine service of a less formal and complete nature than that highest development of parochial worship for which the church has especially been set apart and consecrated. Here, at this new centre, in course of time new *schools* will grow up, and the nucleus of a new congregation be found; the organization will gradually grow more perfect, and a separate district, or even a new parish, will ultimately owe its formation to the humble and unassuming Mission-house. It will, in fact, exhibit in its development those three stages of existence which have been common to the Church life of all time. It will commence by being missionary; it will progress into a congregational state; it will then *acquire its local habitation and its name*, and be

stereotyped into a territorial church, with its regularly assigned proportion of population.

The Incorporated Church Building Society has instituted a special fund for promoting the erection of mission-houses ; and wherever the plan has yet been fairly tried, its results have largely exceeded the anticipations formed.

These, then, are some of the agencies by which the parish pastor, in mutual co-operation and recognised relationship with the people to whom he is sent, may best fulfil the solemn responsibilities laid upon him by his office of ministry in the English Church. None of those set forward are imaginary ; all have been recited to you as the result of wide and varied experience. Others probably exist which would tend to realize and fulfil in a still higher degree the mutual obligations and relationships of the English clergy and people. But if those already enumerated be faithfully used by clergy who feel their own dignity and responsibility, as having been called by the Holy Spirit to minister in the Church of Christ ; and by a Christian people recognising their pastors as sent by God to lead them in the way of holiness ; they will find them blessed to their mutual relationship in the Lord, to their own happiness and usefulness, to the good of the imperilled souls around them, and to the glory of Almighty God.

I have now come to the conclusion of what has been given me to say. I trust nothing has been said *contrary to the will of the great Head of redeemed humanity, whom I desire in all humility to serve*

and follow, to honour and glorify. I trust, too, that nothing has been said in a way to give pain to any one who may hold different views, or who may arrive at different conclusions regarding the principles we hold in common. Great changes are passing over the world, physically and intellectually and spiritually; and objects familiar to us all are contemplated from different points, and under very different aspects from which they were regarded a generation ago. But while the world is changing around us, and sentiments are changing within us, there is One who hath revealed to us Himself as "changing not." The great I AM, He whose revealed and mysterious Name signifieth necessary and eternal existence, remains everlastingly the same. Revealed to us as a consuming fire, we shrink from His awful presence. Revealed to us as One whose Name is Love, we draw near to Him, and sun ourselves in the gentle light of His glory. While we live to ourselves, and for ourselves, we may well shrink from His power. Escaping from the dominion of selfishness and sin, and reposing on His revealed pardon, we recognise the Majesty of His Presence, and draw near to Him in humility, and feel the blessedness of His love. It is we who are changed by Him, and thus enabled to appreciate His revelation; not He who is changed by us, and altered from what He was before!

What is most to be desired, therefore, is this; not that we be conformed to the world, and therefore changing with all changes of each generation; but *that we be conformed to the image of the Holy One,*

and become by our growth in holiness unchangeable, even as He!

In the person of His Son clothed with our humanity, He has shewn of how great elevation the human nature is capable. Let us, whether we be clergy or laity, *grow* in the power of His offered Spirit, and emulate His holiness; and then when we have perfected holiness in the fear of the Lord, and grown up to the measure of His stature, we need not fear, when our work is done, and we fall asleep in Him, but that we shall “wake up after His likeness, and be,” for ever, “satisfied with it!”



A
SELECTION
FROM
THE PUBLICATIONS
OF
MESSRS. JAS. PARKER AND CO.
BROAD-STREET, OXFORD,
AND 377, STRAND, LONDON.

OXFORD,
1874

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